mean that his position *vis à vis* the Confederation is wholly negligible. The influence that an individual ruler exerts over a confederation of tribesmen depends to a large extent on the personality of the individual and I found plenty of evidence that Sultan 'Ali bin Mansur is universally respected, admired, and held in affection amongst the Shenafir tribesmen. Even though his word is not universally law his services are much sought in mediation between different factions, and there is no lack of factions in the Confederation. Along the length of the valley from the east of Shibam to the east of Tarim, which is considered Kathīri, village after village is a small city-state on its own. It is difficult to pass from one to another, even now that the motor-car has come, without the traditional *siyar* or escort.

Typical of the situation has been the state of war that has existed for some time between the Āl 'Umar and Āl 'Āmr clans. They have centred round the respectably-sized town of Al Ghurfa between Shibam and Seiyun. Five or six years ago some of the tribesmen of the Āl 'Umar started interfering with the inhabitants of Al Ghurfa. Bin 'Abdat, the *'aqīl* of the Āl 'Āmr, protested to Salim bin Ja'fer, the *'aqīl* of the Āl 'Umar, and proposed that they should unite to make peace in Al Ghurfa. Hitherto disputes in the town were commonly referred to the settlement of one Sheikh Bā Abūd, but this arrangement appears to have broken down. Bin 'Abdat informed Bin Ja'fer that if he would not help him, he (Bin 'Abdat) would establish control in the town himself. As Bin Ja'fer did not give him support he took action himself and established order. The new state of affairs was not popular, and probably resulted in some further disorder which had its repercussions beyond local limits. At this juncture the Qu'aiti *wazir* came to Shibam and brought pressure on Sultan 'Ali bin Mansur to unite with him and Salim bin Ja'fer in compelling Bin 'Abdat to vacate Al Ghurfa, and retire to his original place outside. Sultan 'Ali bin Mansur marched against Bin 'Abdat with one gun and some troops; Seiyid Hussein, the Qu'aiti *wazir*, also brought a gun and some troops from Shibam, Salim bin Ja'fer brought his own men, and the three forces collected at Al Ghiyel. The town of Al Ghurfa was bombarded, and, as it was described to me, " they had a good battle but without success ".

Seiyid Hussein, the *wazir*, retired after having successfully complicated the issue, and Sultan 'Ali immediately followed suit, leaving Bin 'Abdat and Bin Ja'fer to fight it out together. Both sides entrenched themselves. The elaborate system of fortifications and communication trenches, still visible at Al Ghurfa, reminded me strongly of France. They extend over nearly a mile, and in this small patch of the valley both sides lived an uncomfortable life for several years. Any cultivation that was done was done under difficulties, and the fields could only be approached through trenches. Salim bin Ja'fer enlivened the proceedings by importing a sort of armoured car from Java. This is now derelict

Justice.

In Mukalla there are three courts. (1) The Sharia court, which is presided over by three Qadhis. It has also an appellate jurisdiction from other Qadhis in the country. They try all cases according to Sharia law and certain criminal cases are therefore excepted from their jurisdiction, as mutilation and some other Quranic penalties have been abolished. (2) The Hakm as Suq, which is presided over by a police magistrate who is also in charge of the slave police. He tries small cases and can imprison up to twelve days. These sentences are served in the court building which is also the station of the slave police. (3) The Hakm ad Dola, the *Wazir's* court. Here are heard important criminal cases, important civil cases, bankruptcy cases, and cases in which there is not sufficient evidence for the Sharia court.

There is no commercial court, but if a merchant goes bankrupt his creditors among the merchants gather together to arrange a settlement. In important civil cases the *Wazir* selects a committee of merchants as assessors who examine the cases and report to him. There are no pleaders before the courts. Provincial governors have jurisdiction to settle all cases in their *liwas* but there is an appeal to Mukalla. There are Qadhis at the bigger towns of the interior such as Shibam.

Police.

Organization.

In Mukalla the total strength of the uniformed police is 60; that of the plain clothes slave police is 33. The uniform consists of a dark blue tunic and shorts with a leather belt bearing a brass buckle in front, and a red fez. They are equipped with rifles, but only the actual sentry outside a station carries one. The slave police wear a police belt over their ordinary clothes and carry daggers. There is a Jemadar, one Havildar, one Corporal, and two Lance-Corporals. The headquarters of the uniformed police are at the Customs end of the bazaar. There are several other small police-stations in the town.

Distribution.

In Mukalla 30 uniformed police are on duty by day and 10 at night, these latter being reinforced by 20 plain clothes slave police. The uniformed police man the Customs where a detachment is on duty for seven days, each man being relieved every 24 hours. Thirteen of the slave police are on duty at the station of the Hakm as Suq. The peculiar function of the slave police is to deal with armed offenders. Otherwise both bodies of police appear to have the usual functions. There are a few police in Shihr but none in the interior.

Crime.

From information obtained it would appear that murder cases are now practically non-existent. Murderers are executed with a dagger plunged into the supra sternal notch.

2:Ingrams G-5 (1934-35)1945 MM2 Hadhramaut MM2

He is no longer apt to be shot at by Government soldiers and he brings his troubles to the Government. The provincial governors and the district heads are better men and better paid than they used to be and all new candidates have courses of instruction before appointment. There are systems of State and tribal courts which are becoming more and more effective. There is a special department of bedouin affairs which is staffed entirely by Hadhrami tribesmen; five or six years ago no Hadhrami tribesmen were employed in any positions of responsibility.

As regards social services, in 1934 there was one doctor, mainly for the Sultan though he ran a public dispensary, and medical services cost Rs. 5,500 a year: in 1944 the sum voted was Rs. 74,000 for medical and sanitary services. There was an establishment of four doctors, and a State hospital for fifty in-patients was being built in Mukalla.

In 1934 education cost Rs. 6,000 and about three hundred boys received some sort of schooling. In 1944 Rs. 1,054,000 was provided. The number of boys in primary Government schools on the coast has increased to about seventeen hundred. There were between a hundred and thirty and a hundred and forty girls in the new Mukalla girls' school, and an intermediate boarding school, assisted by the British Council and a grant from His Majesty's Government, had been started with about eighty boys. As part of the famine relief measures, children were brought down from the Hadhramaut and have now been taken over by the Qu'aiti State which bought a village outside Mukalla and is now housing three hundred boys and girls in it. A wall enclosing garden land has been built round it and the children work the garden and are apprenticed to various local trades. They are given a modest schooling and it is hoped that they will also be taught by means of a village council to run their own village.

Another State educational experiment owes its impetus mainly to the enthusiasm of the young men of Mukalla. A number of young men have gone through a course organized by the Education Department in how to teach illiterate adults to read and write. These teachers compiled a coolies' vocabulary of seven hundred words or so and when I left were about to teach coolies from the Hadhramaut, who had come seeking for work at the coast on account of the famine, how to write the language they speak, a sort of basic Arabic. There are schemes for producing a small newspaper in this simplified form of speech and for developing some public-health consciousness.

What little the State could do towards the war effort it has done. It provided a company for guard duties in Aden while the Italians were in the war. It has raised a Pioneer Company for service in the Middle East Command. It has guarded the R.A.F. aerodromes in the State and provided coastal guards. The Public Works Department has built an R.A.F. station at about a third of the cost expected. It has landed and handled a great quantity of R.A.F. stores. In addition, at the outbreak of war when the surplus balance was about Rs. 80,000, it contributed Rs. 20,000 for general war purposes, and Hadhramis at home and abroad subscribed to a

5: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM 21

Ziarra, or visiting day. Early in the morning of that day the attendants unfurl the saint's flag, if he has one, and process with it, followed by the people, to the door of the shrine. Here the people dance and hold a fair, while many go in and put their requests to the saint, firing a salute outside the door and paying a present in money or in kind to the head Sheikh. Once inside, they kneel by the tomb and whisper their requests to it, saluting the tomb with a kiss. They then leave and are entertained with a cup of coffee-husk tea at the door or in the outer court.

Such shrines have another value to the community—they are the only form of poor-relief in the land. Poor travellers will always stop at saints' shrines for the night, and they are never refused entertainment. When travelling in the country oneself it is often a good thing, for this reason, to give a present to the local saint rather than to a petty Chief, and I frequently did so. The political effect is good, and one avoids causing the jealousy among petty Chiefs which is so frequently occasioned by the passage of a political officer.

In the Mushreq there is a class of men who are hereditary and appointed judges. They are probably the remnants of the legal system of one or other of the ancient kingdoms, and, by their situation, I should say of Ma'an. The Chief of these is the hereditary judge or Manqad (plural, Manaqid). The derivation of the word is from the root NQD, meaning "to pick out or investigate." He is elected from a certain family. The family itself has great influence in local public affairs, but only its elected head styles himself a Manqad, and he has the title of Manqad Al Manaqid, or "Judge of Judges." Once elected he himself, without consulting anyone, appoints four or five other Manqads. He does not appoint them from his own family, but from outside, and his choice is not limited to any class or tribe. One, recently appointed, was from the Dha'if class, who are not aristocrats and whom I shall presently describe. These men are known as Manqads and perform the duties of a final court of appeal. Their judgments are given according to the widest possible code, which they describe as "Asharia, Al 'Ada and Al Haq," or "The Holy Law, tribal custom and the Right." Once having put his case to a Manqad, no tribesman would either withdraw it or refuse to abide by the Manqad's decision. To do so would be to forfeit his tribal honour by committing a great shame. Consequently their judgments in disputes are only sought when all other courts have failed.

When a Chief Manqad dies and a new one is elected by the family, the appointments of all other Manqads is suspended until they are confirmed by the new Chief Manqad.

Manqads dress as poor men. They do not carry arms, and behave with great humility. They are treated by the tribesmen and the Chiefs with great respect. There is little doubt as to which part of their code they prefer: it is Al 'Ada, or tribal custom, and they have a fund of ancient folklore which should not be neglected by the anthropologists. They will do everything they can to maintain custom among the tribes, even when to do so is not to their own personal advantage. Recently one of them discovered that a guest of his, whom he had just entertained for a few days in his house, had previously committed a flagrant breach of

6: Hamilton G-5 (no date) 1943 MM2 Hadhramaut MM2

in those tribes where the rule of public opinion under a figurehead, who nevertheless can influence that opinion, approaches so much to a child's picture of our own. That problem I leave to the administrators.

Confederations under hereditary Chiefs in the Protectorate are in all cases in process of disintegration. It is, as one might expect, most marked on the borders of the confederations. As an instance, the tribes of Dathina belong properly to the 'Aulaqi Confederation. So do the Thula' tribes. We find, however, that to-day the 'Aulaqi Sultan of Nisab, who should be the head of the Upper Confederation of tribes, is reluctant to claim his headship over Dathina, and because of his reluctance the Thula' tribes, led by the Shamsi, have defied the authority of the Sultan and have closed the important road through their country to try and force the Sultan to assert himself. Land ownership in Dathina is almost more complicated than in most places in the Protectorate.

As a general rule a man may sell his land within the tribe. To sell land outside the tribe, the general consent of the whole tribe is necessary. It is particularly on tribal borders that one finds the land in the possession of Raya, non-tribesman class, peasant farmers, who work the land for wages. Where these farm land for a saint their position is fairly protected, but where their land lies on a disputed boundary and is the property of one of the disputants, their position is uncomfortable in the extreme. They are frequently pressed both by bribes and threats to affirm and change their landlord, and their position is the cause of endless argument and feud. As an instance, the land in Wadi Tuwana belongs to the Seyyids of Jebel Dhubiyat, who pay certain taxes for the overlordship of the Jebel to the Amir of Dhala'. The Seyyids have also a treaty with the Qateibi tribe to protect their lands in Tuwana, and the Qateibis dispute the right of the Amir to take any taxes at all from the Seyyids, who, they declare, should be tax free because of their holiness. If the Amir sends troops or envoys to Tuwana the Qateibis at once move there also, and a strained situation results. It results on the only motor-track between Aden and Dhala', which is used by the Amir and not by the Qateibis, who also thrive on strained situations, while the Amir does not. As a consequence, the Raya of Tuwana are practically independent and all tribal boundaries in the area are permanently in dispute. This situation is fairly typical of all inter-tribal boundaries in the territory, while in some parts these may be complicated by water problems as well. In the absence of courts which can uphold their judgments, I can see only a continued disintegration of the confederations from their borders towards their centres.

I do not favour the flashlight anthropological view whereby a people is shown at one moment of time and no trouble is taken to find out how they have reached their present stage of civilization or whether they are on the up or down grade. It is clear that these confederations are on the down grade and have been so for many centuries, ever since the kingdoms broke up, which in itself was doubtless a slow process. A main contributory cause of their disintegration is the blood feud, and there is little doubt that the grave social condition which has been reached in much of the territory comes from the unchecked expansion of these feuds due to

21: Thomas T-5 (no date) 1932 MM2 Hadhramaut MM2

a sort of christening ceremony which we perform on ships with the cooler and more fragrant blood of the grape. The custom in Oman when a new house is finished is for the prospective occupant to slay a sheep on going in. He dabbles his hand in the pool of blood and smears the door-posts. This custom is also observed in the plain of the Dhufar during actual building operations. The meat is eaten by the builders themselves and the blood is smeared indiscriminately over the walls. On the completion of the house, the incomer dashes two hens' eggs on the threshold, two on the stairway and two on the upstairs doorway. This is anathema to the mountain dwellers, who in any case have no houses, but chiefly because the hen and all other bird flesh and birds' eggs are with them taboo. It would be the greatest insult to place such things as food before the non-Arabic speaking tribesman of the mountains.

LAW AND DISPUTES.

As in most tribal societies in Arabia, *hukm al hauz*, or a code of ancient sanctions, is the law. The *hauz* is a wise man of the tribe. Not infrequently his is an hereditary office, occasionally the *hauz* is the shaikh of his tribe. Shara law, *i.e.* holy law in Oman and elsewhere, is the law of the coastal townships. Outside them it will be resorted to in cases of matrimony, and sometimes of divorce and inheritance; in disputes or crime cases scarcely at all. That is the province of the *hauz*. The same is true of these South Arabians. The Shara or holy law is distasteful to these people and can only be imposed even along the coast by government force. Their own code varies considerably from the code of Oman or that of Hadhramaut, showing evidences of exclusive origin. They have a passionate attachment to the eye-for-an-eye idea, the need of making the punishment fit the crime. An example, told me by the Wali of Dhufar as having taken place last year is as follows: "X" was going on a journey into the "Y's" country and took a *rabia* from "Y." On arriving there the sacred law of protection was transgressed and "X" found himself wounded with a bullet through the fleshy part of his thigh. A *hauz* heard the case and decided that "Y," the innocent party but member of the offending tribe, must submit to the infliction of a similar wound as that which "X" had sustained. For this purpose a piece of stick was brought and sharpened skewer fashion. This was thrust into "Y's" leg and a bullet was threaded and drawn in its path. By local canons "X's" grievance was removed.

In Oman the abuse of the *rabia* would be followed by war between the two tribes unless the offended party agreed to the ruling of the *hauz*, when he would receive from the offenders *Laum-al-wijh* (blame of the face), which is usually assessed at 400 dollars. Murder, which in Arab tribal societies is almost invariably settled by blood-money which varies between 400 and 1,000 dollars (or rather its equivalent in kind), in these Qara mountains is assessed prodigiously high, in theory something like 5,000 dollars, which may take a lifetime to pay off, but is most usually complicated by a vendetta. The murdered man may be poor, so that his close relatives will in any case be impoverished, but collections are made from each and every member of the tribe, who as a point of honour or from inescapable custom, must bear the brunt.

sary or expedient, any Act, Order, Rule, Regulation or other enactment from time to time in force in the Colony, to persons in the Protectorate not being natives of the Protectorate;

(*d*) to regulate or prohibit the entry into the Protectorate of persons not being natives of the Protectorate; and

(*e*) to secure the enforcement within the Protectorate of judgments, orders and decrees of the Courts of the Colony.

(3) For the avoidance of doubts it is hereby declared that all Rules and Orders made before the appointed day by the Governor-General of India in Council under the Indian (Foreign Jurisdiction) Order in Council, 1902, have, in so far as at any time before the date of this Order they applied to the Protectorate and have not in such application been expressly repealed or revoked, continued in force in the Protectorate notwithstanding that the Protectorate has ceased to be a territory in which jurisdiction is exercised by or on behalf of His Majesty through the Governor-General of India in Council or some authority subordinate to him, and subsection (1) of this section shall apply accordingly to such Rules and Orders.

Disallowance of rules and orders.

8. It shall be lawful for His Majesty to disallow any rule or order made by the Governor in exercise of the powers conferred upon him by this Order or any other Order of His Majesty in Council and to signify such disallowance through the Secretary of State. Every rule or order so disallowed shall cease to have effect from the time when the signification of such disallowance shall be published by the Governor by notice in the Gazette, but without prejudice to anything lawfully done or suffered thereunder.

Jurisdiction of Courts of the Colony.

9. The Supreme Court of the Colony and all Courts of the Colony inferior to the Supreme Court shall, subject to and in accordance with the provisions of any law in that behalf from time to time in force in the Colony, have jurisdiction in all matters arising in the Protectorate in which any person not being a native of the Protectorate is

22 British Gov't. G-5 (1877-1937) 1939 MMS Hadhramaut MMS

concerned, in the same manner and to the same extent as if such matters had arisen in the Colony. 648 671x 692

Deputies.

10. In the event of the Governor having occasion at any time to be absent for a short period from the seat of Government, or in the exercise or discharge of any powers or duties conferred or imposed upon him by virtue of his office to visit any neighbouring territories, he may by an Instrument under the Public Seal appoint any person to be his Deputy within the Protectorate or any part thereof during such temporary absence, and in that capacity to exercise, perform and execute for and on behalf of the Governor during such absence, but no longer, all such powers and authorities vested in the Governor as shall in and by such Instrument be specified and limited, but no others. 648 671x

Every such Deputy shall conform to and observe all such instructions as the Governor shall from time to time address to him for his guidance. The power and authority of the Governor shall not by the appointment of a Deputy as aforesaid be abridged, altered or in any way affected otherwise than His Majesty may at any time hereafter think proper to direct.

Appointment of Officers.

11. The Governor may constitute and appoint all such necessary officers as may be lawfully constituted or appointed by His Majesty, all of whom, unless otherwise provided by law, shall hold their offices during His Majesty's pleasure.

Pardon.

12. When any offence has been committed for which the offender may be tried by any of His Majesty's courts having jurisdiction within the Protectorate, the Governor may, as he shall see occasion, in His Majesty's name and on His Majesty's behalf, grant a pardon to any accomplice in such offence who shall give such information as shall lead to the conviction of the principal offender or of any one of such offenders if more than one; and further may grant to any offender convicted in any such court a pardon, either free or subject to lawful conditions, or any remission of the sentence passed on such offender, or any respite of the execution of such sentence, for such period as the Governor thinks fit, and may remit any penalties or forfeitures due to His Majesty. 648 671x 696

23: British Gov't. G-5 (1877-1937) 1939 MM2 Hadramaut MM2

PART I.

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1. The provisions, so far as they can be made applicable in the circumstances for the time being, and as amended for the time being by subsequent enactments, of the enactments specified in the First Schedule, are hereby applied to the Aden Protectorate, subject, in the case of the Code of Criminal Procedure, 1898 (Act V of 1898), to the modifications specified in the Second Schedule to this part.

2. For the purpose of facilitating the application of the said enactments to the Aden Protectorate, any Court for the Aden Protectorate may construe any provision in any such enactment with such alterations not affecting the substance as may be necessary or proper to adapt it to the matter before the Court.

3. No legal practitioner shall be permitted to appear in any case before any Court without the express authority in writing of the Political Resident.

The First Schedule.

Enactments Applied.

Number and year.	Subject.
Act XLV of 1860,	Penal Code.
Act V of 1898,	Criminal Procedure.
Regulation IV of 1901,	Frontier Murderous Outrages.

The Second Schedule.

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692

Modifications in the Code of Criminal Procedure, 1898 (Act V of 1898).

(a) The Court of Session may take cognisance of any offence as a Court of original jurisdiction without the accused person being com-

mitted to it by a Magistrate and shall, when so taking cognisance of any offence, follow the procedure prescribed by the Code of Criminal Procedure, 1898, for the trial of warrant cases by Magistrates. 648 671* 692

(b) Save as hereinafter provided, no appeal shall lie from any order of any Sessions Judge.

(c) Trials before the Court of Session may, in the discretion of the Sessions Judge, be without jury or the aid of assessors.

(d) In cases under Regulation IV of 1901, no sentence of death passed by an Assistant Resident shall be carried out unless and until it is confirmed by the Political Resident. 648 671* 681 692

(e) In cases under other acts, no sentence of death passed by any Court shall be carried out unless and until it is confirmed by the Governor of Bombay.

(f) All sentences of imprisonment passed by an Assistant Resident for a term exceeding one year shall be submitted for confirmation to the Political Resident.

In any case in which an Assistant Resident passes a sentence of imprisonment for a term exceeding six months, an appeal shall be to the Political Resident.

Constitution of Criminal Courts.

No. **368-E.B.**, dated the 1st February, 1907.—In exercise of the powers conferred by the Indian (Foreign Jurisdiction) Order in Council, 1902, the Governor General in Council is pleased to make the following Orders:— 648 671* 693

Y 241 318 379 to draw the bucket up and let it down again. The water is then emptied into a raised channel of clay and can be diverted into the appropriate field at will.

Y 361 342 136 Villages are built on the mountains alongside the valley. The village shown in the illustration opposite is built on the very top of a 3000-foot peak, Jebel Mishwara. The houses are like the most romantic of castles set on tall pinnacled heights over the narrow wadi-bed. In the less frequented valleys you may come upon a herd of baboons moving across the hillside barking at one another; they are much disliked as they make raids on the crops.

V 619 621 622 The organization of these highland communities, which are independent and difficult to control, is most complex. The tribe is subdivided into branches (*fakhidah*), numbering perhaps a hundred rifles, perhaps fifteen. Sometimes several tribes form a confederation bound loosely together under a paramount chief who has a greater or lesser degree of authority. Chieftainship is hereditary. In

H 622 565 671 the Aden Protectorate larger groups are sometimes under the authority of a Sultan or an Amir. These Sultans are of the ancient nobility which often goes back to pre-Islamic times, some 1500 years ago, and generally reside in a central market town. Such are the Sultans of the 'Awdhalis, the 'Awlaqis, the Fadhlis of Shuqra, and of course the 'Abdali Sultan of Lahej near Aden. Tribal law is extensive and involved, with fined penalties for every offence or transgression on a neighbour's rights. Relations between the tribesmen and the Sultans are also defined by

H 622 692 671 custom. Cases involving tribal law are heard by the Sultan or his representative, or in tribal confederations, by the sheikhs. This tribal law, which is generally unwritten, consists of traditional judgments and penalties. I was fortunate enough to secure a copy of the traditional law of the 'Awdhalis when in Qubaidhah, but this was one of the rare instances when the law had been written.

H [651 622] 701 In most cases the actual authority of the Sultan extends little further than a certain radius around his residence. He taxes the people where he can, often disproportionately to their little wealth, and maintains a number of soldiers, irregular and often hereditary 'askar, as they are called, who hold a certain amount of land rent-free, and receive allow-

4 [See category 116, p. 68 -- Analyst]

5:Gt. Brit., Colonial Office G-3 (1947) 1949 MM] Aden Hadhramaut MM21 Remittances

457 of money from the Far East—the basis of Hadramaut's economy—began to arrive to a certain extent, at least from Singapore. From Java and the Dutch possessions there, is, however, little hope as yet of any but very limited sums being released.

HOUSING

342 The fixed population are housed for the main part in mud-brick and stone dwellings, while the nomads live under camel-hair tents, straw huts, thatched-palm huts, and even under matting placed over vegetation or trees. The poorer sections live in mud-brick houses, one-storeyed stone huts and straw huts.

Chapter 9: Law and Order

JUSTICE

692 The Law Courts are of two kinds: (*a*) Shari'a Courts (which administers the Shari'a or Quranic Law), and (*b*) Common Law Courts, which handle all cases outside the jurisdiction of the Shari'a Courts.

798 In the Eastern Aden Protectorate there has been a revival of religious intolerance. A most unfortunate development in Mukalla during the year was the formation of a religious committee whose activities have been something between those of a vigilance committee and the inquisition. It selects those whom it considers have committed offences against Islam, condemns them and sentences them. The local Government carries out its sentences and there is no appeal. This being a matter of religion, the [643] Resident Adviser has under the treaty no power to interfere. Hadramaut has never been the home of religious tolerance, but it was hoped that the fires of fanaticism were dying.

GOVERNMENT GUARDS

Strength

704 The force of Government Guards operates in the Western Aden Protectorate. The most outstanding event for the Government Guards 712 in 1947 was the transfer of the Headquarters from the Hindu garden in Sheikh Othman to the Champion Lines, Khormaksar, in the early part of the year.

The task of adapting the camp to meet the needs of this force was not completed for several months, but in its present form provides ample living and store accommodation for the approved establishment which has now been brought up to full strength.

Tribal Guards

The arrival of the Depot Officer in May has permitted the calling in of Tribal Guard units for training in drill and musketry, and up to

6:Gt. Brit . Colonial Office G-3 (1948) 1950 MM1 Aden
Hadhramaut MM2

000 camel-hair tents, straw huts, thatched-palm huts, and even under matting placed over vegetation or trees.

Chapter 9: Law and Order

JUSTICE

692 The Law Courts in the Protectorate are of two kinds (*a*) Sharia Courts, which administer the Sharia or Quranic Law and (*b*) Common Law Courts, which handle all cases outside the jurisdiction of the Sharia Courts.

Government Guards

712 701 Government Guard garrisons have been maintained at Jihaf, Dhala, El Eqla, and Safra in the territory of the Amirate, at Ahwar and Al Ugma in Lower Aulaqui country, at Ba Teis, El Husn and Ja'ar in Abyan, at Mudia, Am Khudeira and Am Quleita in Dathina, and at Al A'in, A'Sailan, El Kara', Beihan Es Suq in Beihan territory. In Subeihi country, the garrisons were withdrawn from Tor-el-Baha, Am Fursha and Am Rija, and forces of the Abdali Sultanate now control this area. In August, 1948, after operations against the Saqladi Sheikh, ruler of the territory of Shaib, a Government Guard Post was established at Awabil, capital of the Shaib States.

Tribal Guards

Progress has been made in the re-arming and training of Tribal Guard Units. Forces have now been raised in Dathina, Shaib and Audhali country in addition to existing forces in Beihan, Lower Aulaqi, Fadhli, Amiri, Mafiahi and Lower Yafa States.

The local States also employ Tribal Guards, generally recruited from within the State to garrison outposts of the country. Increased reliance on them is being shown and the States are increasing their annual contributions towards the maintenance of the Tribal Guards. The authorised strength of this force is as follows:

Abdali (Lahej Trained Forces)	379
Fadhli Tribal Guards	57
L. Yafa'i Tribal Guards	30
L. Aulaqi Tribal Guards	41
Haushabi	29
Amiri	75
Dathina	22
Beihan	40
Audhali	30
Mafiahi	25
Shaibi	31

In the Eastern Aden Protectorate security is primarily a responsibility of the States themselves, but it is still necessary to provide additional security forces. The Hadhrami Bedouin Legion continued to do well in its security role.

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut MM2

A 631 162 228

Aden Colony also includes Perim Island which is administered by an Administrator who is also the Commissioner of Police, Aden. The population of the island is 381. The majority of the islanders are fishermen, and dried fish is exported to Aden. In the past there has been pearl fishing, but this year no pearl fishing contract was taken. There is a small police detachment in the island together with medical and lighthouse staff.

A 206

Up to the end of 1948, Cable & Wireless Ltd. maintained communication with Perim by marine cable. The cable became unserviceable in 1948, and it was decided not to repair it. It is likely that communication will soon be established by wireless. A R.A.F. airplane makes a flight to the island once weekly and carries mail and passengers from Aden.

H 631 642 A 643

The Governor of the Colony is also Governor of the Aden Protectorate, which is not administered by the Colony Government. There is no one Government for the Aden Protectorate; various Rulers and Chiefs are in protective treaty relations with His Majesty's Government. In each of the Western and Eastern Protectorates the Governor is represented by a British Agent.

A 692 671

The Protectorate includes the island of Socotra.

The administration of justice within the Colony is entrusted to the Supreme Court, a Court of Small Causes for certain specified civil cases and Magistrates' Courts for criminal cases. The law of the Protectorate is largely tribal custom, but in certain chiefdoms the Shari' a code of Muslim law is recognised, especially in the Qu'aiti State of Shihr and Mukalla (ruled by His Highness Sultan Sir Salih bin Ghalib al Qu'aiti K.C.M.G.), which State legislates by published decrees.

H 692 671

LOCAL GOVERNMENT

A 631 692

There are two local government bodies in the Colony: the larger is known as the Fortress Township Authority and the area governed embraces the Isthmus and Peninsula with a civilian population estimated to be 70,000. This area includes the Military and the R.A.F. establishments. The other is known as Sheikh Othman Township Authority and takes its name from the built-up township of 21,000 persons, all non-Europeans, situated some four miles from the Isthmus. The area governed includes this Township and the remainder of the Colony in which are to be found four small coastal villages whose inhabitants number approximately 2,500.

A 666 642

In 1949 the principle of election was first introduced into the constitution of the Fortress Township Authority, so as to provide three elected members in addition to the existing four nominated official and three nominated unofficial members. In Crater ward there were elections, resulting in the success of one Arab merchant and one Pakistani advocate who was previously a nominated member of the Authority. In the other ward objections were raised against two Arab candidates, who were found not to be of British birth, and a

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut mm2

342 insulation against the heat. Roofs are universally flat, and used for the recreation of the women, who keep purdah, and for sleeping in the summer.

342 The farm-house of the tribesmen is little removed from its earlier
531 function of a fort, and even in large towns it is unusual for the ground floor (often used as a stable) to have more than loop-holes, windows being reserved for the upper storeys. But the upper part of a house is frequently decorated with whitewash, and in some cases most intricate and delicate patterns are created in plaster-work and whitewash, occasionally touched with blue or other colours. Sanitation is primitive.

342 The cities of the Hadhramaut have tall mud-brick buildings, nearly every house in Shibam is from five to seven storeys high, and the wealthy Seiyids and Sultans live in veritable palaces which are remarkable not only for their size and cost but for their taste and beauty.

Chapter 9: Law and Order

JUSTICE

692 The Law Courts in the Protectorate are of two kinds (*a*) Sharia Courts, which administer the Sharia or Quranic Law and (*b*) Common Law Courts, which handle all cases outside the jurisdiction of the Sharia Courts.

625 In the Eastern Aden Protectorate security is primarily a responsibility of the states themselves, but it is still necessary to provide additional security forces.

PRISONS

697 There is no recognised prison service in the Western Aden Protectorate. Chiefs of states have their own state prisons, which are supervised by the political staff in controlled areas.

625 ## WESTERN ADEN PROTECTORATE SECURITY FORCES

Government Guards

The establishment was as follows:

British Officers	*Arab Officers*	*Other Ranks*	*Specialists, etc.*
5	18	582	82

Posts were maintained in the Dhala district at Dhala, Safra, Jabel, Jihaf, Lazaric and Awabil; in Abyan district at Ja'ar (Khanfar), El Husn, Ba Teis and Hitat; in Ahwar district at Ahwar and El Oqma; in Beihan at Beihan, El Ain, Asailan, Najd Maizar and Najd Merqad; in Dathina district at Am Surra, Mudia, Am Khudeira and Am Quleita; at Thumeir in the Quteibi area and at Mahfad and El Irq in the Manqas district.

S:Gt. Brit., Colonial Office G-3 (1951-52)1954 MMI Aden

HOSPITALS AND HEALTH UNITS

Place	Hospitals (Beds) Built	Hospitals (Beds) Building	Health Units Built	Health Units Building	Total Beds
Less developed areas in Western Protectorate	—	1 (30) Labej	15	—	30
Fadhli-Lower Yafa'i States	—	1 (30) Makhzan	5	2	30
Qu'aiti State	2 Mukalla (50) Shibam (30)	—	18	—	80
Kathiri State	1 (10) Sai'un	—	8 (rented houses)	—	10
Wahidi States	—	1 (30) Meifa'ah	3	—	30
Non-Government	1 (10) Tarim	—	2	—	10
TOTALS	4	3	51	2	190

Chapter 8: Justice, Prisons and Security Forces

JUSTICE

The Law Courts in the Protectorate are of two kinds (a) Sharia Courts, which administer the Sharia or Quranic Law and (b) Common Law Courts, which handle all cases outside the jurisdiction of the Sharia Courts.

PRISONS

There is no recognised prison service in the Western Protectorate. Chiefs of States have their own state prisons, which are supervised by the political staff in controlled areas.

In the Eastern Protectorate, prison services are maintained by the Qu'aiti, Kathiri and Wahidi States.

SECURITY FORCES

Western Protectorate

Government Guards

This is the main security force. It is maintained by Her Majesty's Government and its present establishment is as follows:

British Officers	Arab Officers	N.C.Os	Guards	W/T Staff	M/T Staff	Tradesmen etc.	Total
5	14	67	371	25	17	42	541

Detachments were maintained in five tribal districts throughout 1951—Dhala, Beihan, Dathina, Lower Aulaqi Sultanate, and Abyan—in support of the security forces employed by local administrations and, in addition, new posts were opened in the Upper Aulaqi Sheikhdom

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

631 Of governmental administration as a whole, in spite of the comparative homogeneity of the region, there is none, in the usually accepted sense of the term. The tribal lords have no care for what are considered in Europe the duties of government. Education, police, and public works are left entirely to private initiative, and as a result the two last are almost entirely non-existent. Instruction alone flourishes, and that only among the Seyyids and townsmen. There are some schools for so-called primary, secondary, 871 and higher instruction; in the two former the teaching is almost exclusively confined to language, grammar, and religion. The chief centre of higher instruction is at Seyyūn, where the Academy, known by the name Ribāt, is a sort of annexe to the Great Mosque; here there are about 100 students who receive free board and lodging and 300 outside students who pay fees of varying amounts. The teaching is confined to the intensive study of grammar, law, and theology, to the almost entire exclusion of the so-called modern sciences, astronomy (as interpreted by the Arabs) alone excepted. The study of medicine, among others, is entirely non-existent.

As for Law and Magistracy, the influence of the Seyyids is a 671 powerful curb on any oppression by the Muqaddams or tribal lords, 792 and in the Hadhramaut there is a sufficiently independent magistrature. The Seyyids have the greatest interest in seeing that the 692 Mussulman law is honoured and respected, because the law and religion are one: the decadence of religion would inevitably bring about the loss of that superstitious respect which the people have for them as descendants of the Prophet.

Each town or village of any importance has a *Qādhi*, with a 692 sub-Qādhi for the country district round about. The Qādhis are nominated by the Muqaddams, but the latter consult the Seyyids [792] and renowned savants before fixing on their choice; sub-Qādhis are nominated by the Qādhis. The Qādhis have both civil and criminal jurisdiction, and base their decisions on the works of jurists of the Shafei rite. Judgements must be drawn up in writing and signed and sealed by the Qādhi who has delivered them, but can only be put into execution on authorization by the Muqaddam, who, however, uses his veto but rarely. The jurisdiction of the sub-Qādhis is limited to marriage and other acts of family life, the majority of the inhabitants of the country rarely having recourse to the judge in their other affairs. Differences 622 between persons of the same family are in general adjusted by the 628 Abu, and differences between persons belonging to different families by the Muqaddam. In the latter cases, failing accord, justice is settled